

# THE Burning Light.

A  
SERMON PREACHED  
at a Visitation in CHRIST'S  
Church, *London*.



LONDON,  
Printed by *Thomas Cotes* for  
*Daniel Frere*. 1640.

THE  
BURNING

SERMON PREACHED  
at a Visitation of the  
Church of London



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Printed by Thomas Gower for  
Bentley 1640.

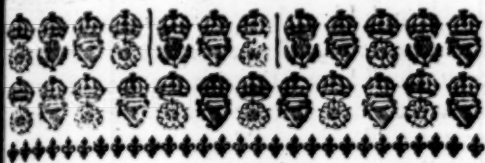


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A  
SERMON PREA-  
CHED AT THE VI  
SITATION IN CHRIST-  
CHVRCH, LONDON.

IOHN 5. 35.

*He was a burning and a shining Light, and  
ye were willing to rejoyce in his Light for  
a season.*



Hey say of the Nightingale,  
that when she is solitary in the  
Woods, she is carelesse of her  
note; but composes her selfe  
more quaintly and elegantly,  
if she conceives there be any Auditors, or if  
she be neere houses: she can chirpe it in a  
corner

*Introductio.  
1. Apologia.*

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corner and chant it in a Quire more delicately. Though I had thought to have accommodated my selfe, in some respect to the Auditory (for I know there is a great difference to which due respect may be had; *Modus orationis est auditor*) Yet as the Martyr sayd, I shall cōfess many this day, meaning the wormes, whom (saith he) I shall deceive of this fat carcase (which they would have made a feast on) it being likely to be offered in Sacrifice to God with fire. If there be any here that bring a worme of Curiosity in their eare, expecting quaint and elegant straines, I shall deceive them, I make no provision for them; I must confesse as *NAZIANZEN* sayd of himselfe, he never affected in his life the glory or Pompe of the world, or riches and great estate; but (saith he) learning and eloquence I must confesse I have affected, but I set no other price upon that, but onely this, that I have something of worth to esteeme as nothing for Christ, I have layd all these low at the fete of Christ to advance his Kingdome, though in a plaine and homely manner. I list not to speake in a vie; as the two Artificers who contended for the mastery in their Art and facultie; the first drawing Grapes so lively that hee cozened the birds; the other a Vaile so exquisitely that he cozened the Artificer himselfe. But if I may have so much Eloquence and learning,



as to draw the attentions of the godly, I shall not be solicitous nor ambitious, to attaine to such a pitch, as to exceede the expectation of the learned. So much by way of Apologie.

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To come towards of the Text, not to stay in the entrance; but to give a little touch of the coherence of the Chapter. The whole Chapter consists of an *Historicall* narration, and an *Apologeticall* Sermon of our Saviours. There is a *Narration* of a glorious miracle done on a poore Cripple 38. yeares lame; and our Saviour is faine to make an *Apologie* for this gracious worke of his; and so in the latter part of the Chapter, he justifies his Authoritie and power, by which he tooke upon him that Office in the execution of which he did this Miracle.

3. *Technologica capitū.*

1. *Historica.*

2. *Apologetica.*

This speech of our Saviour his Sermon, is partly *Didascalical* Doctrinall, partly *Elenchicall* reproving their fault and their sinne.

*ΔΙΔΑΣΚΑΛΙΚΗ*

In the *Doctrinall* part you have a plaine and vehement assertion of his power and authority in the 19. verse and so following, where he affirms a greater power than yet they have seene him exercise.

1. *Assertio Potestatis.*

Secondly we have a *Confirmation* from two sorts of *Testimonies*.

First of *John*, *John* bare witnesse of me, from 31. verse, of which the words of the Text

a 2

are

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Iohannis.  
Operum.1. Remotio po-  
tentis.  
Patrie.  
Scripturæ.

2. Exeg. x. xix.

1. Culpa.  
2. Causa tri-  
plex.  
1. Malignitas.

2. Superbia.

3. Infidelitas.

2. Traditio.

are a part: and partly of his Workes, his Workes beare a greater, and more cleere Testimony and evidence, *The workes I doe they beare witnesse of me.*

And secondly a Testimony more remote, yet more pregnant, the *The Testimony of his Father; The Father he beareth witnesse of me:* the 37. and 38. v. and the testimony of Scripture, in the 39. v. *Search the Scriptures for they beare witnes of me too:* All these evidences and seales he brings to justifie his Commission: and therefore in the latter part he falls to *Reprehension*, he reprehends their fault, pointing at the *Cause*, likewise the fault was, they did not beleeve to eternal life: the causes, partly because they *wanted the love of God*, they had a kinde of malignity against his heavenly Father, and being leaven'd with an ill humour, and ill disposition towards him; they did not receive nor entertaine him; and partly by reason of their *pride and selfe-seeking*, in the 41 vers. *You seeke the glory of men, and can you beleeve then;* you seeke glory one from another: and ambition stopt their cares, closed up and hedged up the way from giving entertainment to Christ.

And lastly the roote and ground of all, was Infidelity, *You beleeve not Moses and the Prophets*, and therefore no wonder you beleeve not me, and my workes: If you beleeved them, they would give witnesse of me, as in the

the close of the Chapter.

These words containe a Noble Elogie which our Saviour doth most candidly give to *Iohn*, *He was a burning and a shining light, &c.*

I purpose briefly to runne through the words, there bee many things will offer themselves, but I will not insist nor pitch upon any in particular, but take the generality, and so draw to an Application.

There be two maine things observable in the words.

First, the Office of the Ministry (for I will take it rather in the generality, than fall into any thing personally on *Iohn*). And secondly the entertainment which they must look for.

The Office of the Ministry, represents both their *Qualities*, how they must be qualified: and their *Dignity*, how they are to be dignified; all in the same words a little varied in their consideration. The *Qualities and Endowments* which a minister ought to have, are represented here in this Picture of *Iohn*; wherein our Saviour describes the Character of a Minister. Like as it is in the heavenly bodies, There be three things, *Light*, and *Heate*, and *Influence*; We have proportionable here, three Endowments of the Ministers.

1. They must have the *Light of Knowledge*.

2. They must have the *Heate of Zeale*.

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3. They

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I. Ministry.

I. Qualitas.

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1. *Lux scientiæ  
eruditio.*1. *Modus.*  
1. *Pulchritudo, Savitas.*2. *Plenitudo,  
Sufficiencia.*2. *Grads.*  
1. *Proportiona-  
tum.*1. *Muneri.*2. *Tempori.*3. They must have the *Influence of Ver-  
ity* both in life and Doctrine.They must be *Lights*.They must be *burning Lights*. First,They must be endued with *Knowledge*, and  
*Understanding*, furnished with *Abilities* for  
the discharge of that Office; their Office  
being to guide and to leade men in their way,  
in their path.The light that furnishes, and endues them  
for that knowledge, which for the manner of  
it (for I doe but touch things) requiresFirst that there be a *beauty and soundness*  
of the light, that there be Orthodoxe know-  
ledge, not tainted, not leavened with corrup-  
tion in Doctrine.And there must be a *plenitude* and *suffici-  
encie* of knowledge, that it equires too, e-  
nough to enlighten themselves, and to ena-  
ble and enlighten others, and to guide and  
direct others.And for the *degrees* of that sufficiency, it  
must bee *proportionable* to the excellencie of  
their *Office*, to the propriety of their place;  
Proportionable likewise to the *rice* and  
*growth of time*. *Uter caecos Rex luscus est.*  
Amongst blinde men, hee that is pur-blinde  
is a King, he may serve for a guide; But where  
the light is growne to a higher improvement  
and generality, there must bee a proportio-  
nable improvement, a proportionable de-  
gree

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gree of sufficiency is required in the Minister: the lesser light will serve to rule the night, the greater light God hath made to rule the day. In the night of ignorance a little sparke may shine, a little Candle, a little starre may doe some service, but there must be a Sunne, in the sun-shine of the Gospel, when all men are growne to ripenesse, and maturity of Knowledge, Ministers must still keepe their distance.

Secondly as it is proportionable so it is very variable, a man cannot set one *Homer* to be a standard and measure of all men, that all must needs attaine the same pitch and perfection: *There is one glory of the Sunne, another of the Moone, and another glory of the Starres*; although they bee all heavenly and glorious lights, yet they have different degrees and measures, so it is with Ministers; All starres are not of the *prima magnitudinis*, there be divers Magnitudes of starres; and there may be in the Ministers divers degrees of glory, and all in the compasse of that sufficiency, that may bee proportionable to their Office, and the time and place wherein they are employed, so they keepe within those bounds, wherein that Latitude, there may be a great deale of difference, there must not be such a strictnesse and rigour here to stretch men as *Procrustes* the theefe did, all he tooke he stretcht upon his bed, if they

were

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2. *Variatus.*

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were too long, hee cut them shorter, and if they were too short, hee put them upon the Rackes and drew them to his owne stature and measure: but there may be a faire, and a decent, and severe stretching according to *Pauls Canon*, as the Father speakes.

That all *Ministers* should be able to *Teach* and to *Instruct*, and to *Convince* errours, to be stretched according to *Pauls Canon*, is no Tyrannie.

2. *Calor Zeli*,

In the second place, light of *Knowledge*, and sufficiency is not sufficient to qualifie a Minister enough, that light must be animated with the heate of zeale.

The Philosophers dispute (and if I mistake not, I rather thinke they be in an error) and conceive that those Cœlestiall bodies, the Sunne and the Moone, are not *Actu Calidi* onely they have a virtue, and by way of Eminencie as it were, they doe produce heate below, and are not hot themselves. I rather thinke that to containe any thing by way of *Eminency*, is a property of God, *God contains all things Eminenter*: these faculties which he hath not actually, habitually, and subje-ctively in himselfe as faculties, yet hee containes them eminently, as being able to produce all; but no creature can produce any thing but by some vertue put into it, which

is

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is enabled: but these lights, howsoever **SERM. 3.**  
these heavenly lights must be *Actu Calidi*,  
they must have a heate in themselves, viz.  
*Heate of Zeale*: let it bee the stile of the  
False Church to be *Filii Carbonis*, *sonnes of*  
*the Coale*, as *Iob* calls the sparkles, so hot, as  
they be all for burning, all for Inquisitions,  
and blood and Martyrdome; let it bee the  
Commendation of the true Church, and true  
profession, that they be *Filij Lucis*, *Children*  
*of Light*, rather inlightners than consumers,  
by way of burning: though that spirit you  
know suites not the state of the Gospell, that  
calls for fire from heaven: though there be  
difference betweene calling for fire from  
heaven, and fetching fire from hell to con-  
sume States and Parlements. There is a dif-  
ference betweene being touched with a  
Coale from the Altar, and being kindled  
with a match from the vault to set on fire.  
There must be a *Heate*, but a regular and true  
*Heate*, ; A heate of zeale carried with *Pro*  
and *Con*, as the forme and difference, as they  
also call, is both *Constitutive* and *Divisive*,  
or *Distinctive*. So then they that are infor-  
med (or inflamed rather) with this hea-  
venly heate have a double property, *positive*  
and *oppositive*. A zeale for Gods glory, not  
for a mans owne ends: a zeale for the Sal-  
vation of the people, to have a tender, and  
compassionate affection to their soules: and

1. Pro.

1. Gloria Del.

2. Salute ho-  
minum.

b

not

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2. *Conit.*1. *Errors.*

1

2. *Moves.*3. *Influentia  
virtutis.*

not to ascend this hill, this Pulpit without such a Meditation as *Zerxes* had, who when he beheld his Army from an hill, wept that so many should dye within the Compasse of so few yeares? So they must have a tender thought that any poore soule should perish thats under their view, under their Charge: and as for these there must be a *Zeale Positive*, so a *Zeale* against all *Erreur* and *Corruption* in *Doctrin*. It is the Commendation of a Christians heart, to be impatient in the point of heresie: and a *Zeale* against *Corrupt manners*: not to bee able *Ostridge*-like to digest Iron, to digest oathes, to digest all filthinesse and prophanesse, but to have the spirit burne within them as *Pauls* was at *Athens*, against all sinne, and against all superstition, and Idolatry. And yet this is not all, as there must be *Light of Knowledge*, and *Heate of Zeale* to animate and quicken, so these two must have an *Influence of Vertue*: The world, the vulgar know no great matter of use, that the starres and these glorious lights have, and therefore will hardly be induced to beleieve that they are of that Magnitude that Philosophers and Mathematickes teach, divers of them to be as bigge or bigger than the whole Earth, they thinke that such great bodies should be made onely for shew, for thats all the use they can see of them, to beautifie and bespangle the firmament



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ment, to be an ornament to the world and to give light, but it is not credible there should be so meane a use of such great and glorious bodies; for besides that, they have an Influence on the earth, those starres of light, the flowers that we see here below, are begotten by those flowers of lights, the starres which are above in the Firmament, they are the meanes and the Instruments for the helping forward of the generation, and production of all these lower things here, by having an Influence on them. And so the heavenly lights (as wee are now speaking of) The *Ministers*, their *Light of Knowledge*, and their *Heate of Zeale*, must have an Influence upon the people that be committed too them, both in Integrity of life, and Diligence of Doctrine and Instruction; they must be Trees of Knowledge, and Trees of Life to in Gods garden, to build up to both, and with both. Our Saviour that was the highest in his owne Church, in his owne house, made that the highest of his Offices, to imploy himselfe diligently in his Fathers worke. We reade of nothing; nor heare of nothing, but *Preaching* and *doing good*, nothing but of his Influence continually. And *Paul* (as the Father speakes) like some winged *Triptolemus* that went about in his Chariot to teach men the Art of sowing Corne throughout the world; hee went about spreading, and

1. *Ashduitate*  
*Doctrina.*

b 2

sowing,

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2. *Integritate  
vita.*

sowing, and planting the Gospell every where he came, with infinite diligence and paines: there must be *holinesse and integrity of Life* added to it. (I will not enlarge my selfe in an Argument so common, and which would afford so many and so full discourses, of wit and illustration as all know) Ministers must not be like the drugges that the Physitian sayes (or at least the world takes it so ordinarily) is hot in the mouth, and cold in the operation; hot in the Pulpit, and zealous there, and frequent there, but carelesse and unconscionable in their lives: *Origen* coming to *Hierusalem*, and being desired to Preach; after he had denyed the truth, and his ungodly offering Sacrifice to an Idoll; (though he was constrained, and constrained on hard tearmes) the booke happens to open upon that place of the *Psalmist*, *What hast thou to doe to take my word into thy mouth, seeing thou hatest to be reformed?* The remembrance of his owne fault reflected upon his Conscience, and made him close the booke, and sit downe and weepe: so these that are not content to joyne *holinesse of life*, to their *diligence of Preaching*, the best way for them is to repent of their Preaching, and so to Preach Repentance to the people.

But to come to the second; besides the *Qualities* of the Minister in these three properties expressed. There is the *dignity of a Minister*,

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Minister, secretly couched, and the true degrees and distances of that dignitie: A Minister is  $\lambda\upsilon\chi\nu\theta$ , a Light, but an inferiour light.

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2. Dignitas.

1. Gradus

sub Deo.

Not the *SUNNE*, the *Fons caloris*, the fountaine of life and heate, the Minister must know his distances, he is but under God, *Viri radius choruscant* ~~mulierum~~: as the Lawier saith, the Minister shines as the Moone, with borrowed beames from the Sunne; all his light is kindled at Gods fire, it is derived from him.

Secondly, there is an Inferiour light, but yet set up by God  $\kappa\alpha\tau\alpha\delta\omicron\upsilon\theta$ , kindled and kindled by God, God sets it up. It is his Ordinance, his Institution, and his hand holds these Lights.

2. Ordo

Deo.

And in the last place he is  $\phi\alpha\lambda\omicron\nu\theta$ , a Light burning and kindled by God, and a shining light. This is the same, the Aspect of all the Ministeriall dignities: as they are under God and from God, so they are guides to God, shining and leading us in the way to happiness and eternity, this is the dignity of the Ministry. There is another thing which I will runne over briefly, besides the office: The *Hospitium*, the Entertainement of the Ministry in the world.

3. *Asylum*

Deum.

2. *Hospitium*

in mundo apud.

If we looke upon the people we have that expressly set downe, besides the degrees of extremity which are past over and omitted

1. *Populum*.

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here,

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1. Meliusculè.  
2. Durtusculè.

here, sometimes they meete with better entertainment than our Saviour expresse here, so that their *Doctrine is embraced* faithfully, and men bring forth fruite with patience, having not onely a flashing Joy in the light of it, but fruitfulness with patience; so sometimes they meete with better entertainment, and sometimes they meete with worse entertainment, men doe not alwayes gather about the light, and dance about it, as boyes about the Bone-fire, making glee, and being jolly at it, glad of it; but goe about to *quench the light*, to extinguish it, to persecute it, and to labour to oppresse and overwhelm it; sometimes they meete with such. But these extremities are not here expressed in the Text.

2. *Mediocre propositum.*

A middle kinde of entertainment is here noted, I will instance but in three particulars, which comprize all that is here expressed with an intimation of defence.

1. *Alia.*

*Ento ne potum*

First of all, the first thing is in the Act of that entertainment given, *αγαλλισθῆναι*: It signifies in the Originall, as it were to dance a Galliard, you are willing to dance a Galliard, as I observed in the Embleme before which notes some defect, some externall and formall Joy, and jollity rather. As learned *Calvin* doth sweetely expresse it, from the place; As servants that have a Candle allowed them by their Master, to worke by at night;

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night; they spend the Candle not in doing their Masters worke, but in dancing about it, and making good cheere, and revelling and sporting, and so weare and teare out the light that way; rather I say such a jolly rejoycing at the light, a vaine sinfull thing, than any inward solide sincere joy seemes to be noted.

Secondly, I doe observe the rice of this joyfull entertainment, in which also there may seeme something defective, *Εἰς τὸ φῶς αὐτῶν*, *In his light you rejoyced*: Many rejoyced in the light, in an innocent and harmelesse light, that will not bite, that hath no teeth, that cannot burne, that is plausible, men rejoyce in it. But it was his *lights* that they rejoyced in rather than his *beats*, yea *Iohns light* rather than Christs: so a man may reverence such a mans straine, rather than the Word of God, to receive it as the Word of God; whereas they should passe by, and over-looke men, and submit to it, yeeld to it as the Word of God, man being but the Instrument.

In the last place doe but marke *the issue*, or the *degree of duration*, and stability in this joyfull entertainment, and there is something defective likewise there *ὡς ἐξ ἁπλῆς*. It was but a fir, and unsettled, unconstant, ungrounded joy: Fast and loose, backward and forward, as men doe at dancing, one step forward and two backward: as the Grasshopper,

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*Quam Intern.*

2. *Orta.*

*Luce perim  
quam calore.*

*Iohannis quam  
Christi.*

3. *Exilio.*

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*Horem non  
ultra.*

*Florem non  
faciem.*

*2. Hospitium  
apud Chri-  
stum.*

per, that jumpes, and falls againe to the ground, leapes a little up, and then dyes and goes out againe, *πρὸς ἄνω*, for an houre. Many men are content for an houre to bestow it, but if the houre be out, if the glasse be out, then they be quickly a weary of *τοῦ αἵματος* signifies the season and the flowre of a thing. Many Ministers have their prime, and have their flowres, and many are willing to flocke about him, till they have got a litle taste of their gifts, for curiosity and novelty, to know what's in him: And then the prime is quickly gone; nothing fades sooner than a Ministers reputation, and respect in his case, it is too frequent in the world. As they say of another thing, of inferiour nature, gold in the morning, and silver at noone, and lead at night: men decline and fall, much a doe, much exalting and much joy about the light, when it is first set up, but it quickly weares it selfe out, men be quickly tyred like horses, that bee metled at first, but at length grow tyred and give out.

The last branch of the Text, which is not directly in the words, yet couched in them too, besides the entertainment, Ministers are like to finde in the world with the people; here is an expresse intimation what acceptance they shall finde with Christ. Christ gives a Noble and royall Testimony of *John*. Now if you will consider Christ in a three-fold

fold relation, and threefold respect, it may suggest good Items, and occasions to us, (I will but touch thing.)

1. Christ in some respect is a Fellow servant with his Ministers, a joynt Commissioner, he the Minister of the New Testament, though he be the Prince: And hee had no envie at the flowrishing of *Iohn*, at the flocking about his light, but envy was banished: And he gives a liberall and a canded testimonie, *Hee was a burning and a shining light*. Will you know Christs Testimony of him, hee will not take him downe and make him lower, to raise on his body a greater reputation, to raise a greatnesse on the ruines of others, but gives him an honourable Testimony. *He was a burning and a shining Light*.

Take him more than an ordinary Minister, hee was likewise the *Prince of Pastors*, The *Arch-Bishop of our Soules*: the great Sheepheard that had power, *directive* and *corrective*, and the *Censurer* of the Ministers. *Iohn* came under his censure and jurisdiction, but he doth not bite and snib, and curbe and trample upon *Iohn*; but gives him faire Quarter and faire respect, a due Testimony, *He was a burning and a shining light*.

Consider him as the Lord, the Supream Lord and Iudge of all, though the world doth not acknowledge them, nor those that

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should

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1. *Consortium*.

2. *Praetorium*.

3. *Dominum*.



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should have Iurisdiction doe not acknowledge them, yet Christ will acknowledge and owne his faithfull Ministers and Servants at that great Day, we shall bee sure to have him keepe to his word: as hee doth freely here, so he will freely there; he will give an Absolution and discharge; *He was a burning and a shining light.* I have runne over many things and shall now desire to come to some application of the point, I will onely fasten upon a few.

Applicatio.

First the consideration of this what Ministers are and ought to be; and what entertainment they may looke for with Christ, and in the World

I Instruſtio.

I. Ecclesia gloria.

May serve for Instruction; wee may learne what is the glorious state of the Church when it is in the prime and highest pitch of beauty. Not when it is adorned with Purple and Scarlet, and Jewells and Gold: as the woman in the 17. Revel. That is ~~an~~ Argument of a true spouse of Christ, of a beautifull and glorious Church, these outward earthly ornaments. As he sayd of a Painter that made the Picture of a woman, heaymed to have made her beautifull, but not reaching that, he made her gawdie, hee dawbed her with laces, and with rich apparell. *Non potuit pulchram, pinxit divitem.* The whorish Church could not attaine to the pure beauty of the Spouse Christ: and



and therefore they have dawbed it over in Gallantry and bravery. But will you have the Church represented in her beauty, you have it in *Revel. 12.* There is the true Spouse of Christ with no earthly Ornaments about her indeede, but all heavenly a Crowne of 12. starres on her head, the Doctrine of the 12. Apostles; Cloathed with the Sunne; the Sunne of Christs Righteousnesse, the doctrine of Iustification by faith, as some have interpreted it, and the Moone, all these mutable and earthly things under her feete; it is her Crowne to have the her footstoole; when the Church is beautified with burning and shining lights, thats the greatest glory and beauty of the Church.

And concerning the Ministers we understand here the Noblenesse, and necessitie of the Ministry. *Herod* promised *Herodias* (on her dancing) *Iohn Baptists* head, and would not refuse (for he had bound it with an oath) for his oathes sake, though he was sorry for it afterwards: but as the Father notes hee neede not to have held his bargaine, for hee promised but halfe his Kingdome; but *Iohn Baptists* head was more worth, a faithfull Minister is worth a Kingdome: *Satius Solem non lucere quam Chrysostomum non docere*: as they sayd sometimes at *Constantinople*, better the Sunne should be taken out of the firmament, than *Chrysostome* our worthy and faith-

2. *Ministri.*

1. *Nobilitas.*

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full Minister should be taken out of the Pulpit, better to lose the Lights of heaven, than these lights that guide to heaven: there is a great deale of Noblenesse and excellencie in them, they be heavenly Lights. The saying is, if God should take a shape to represent himselfe visibly to men, the outward part of it, as it were the Garment, should be light animated and quickened with truth for our soules. They that have the light of divine Knowledge, in the purity of Divine Truth, these Messengers and Ambassadors, Types and representations of God, they have a great deale of glory in them,

2. *Necessitas.*

And there is a great necessitie of it, for Ministers, burning and shining Lights are as Necessary as lights in a darke place, in a dark roome, upon which the Soule and the safety, the walke and the Iourney, and the good issue of all Christians doth depend; as he makes the sum of his story, *αὐτοὶ δὲ ὅσοι μενοεινότες ἦσαν*. The Lampes went out, and *Leander* was drowned: for want of provision the people perish.

3. *Mundi.*1. *Malignitas unde.*

We may note here the condition of the world, the malignity of it, the true rice of this malignity. What's the reason that men rise up in Armes against the Ministers of Gods Word, as it is too frequent, they are Lights, and these love the workes of darknesse: the theefe cares not to come at the light: they say when *Hercules* drew up

Ce.

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*Cerberus* from hell, he led him in a chaine, and he went quietly till he came to the Horizon, and saw the peeping of the light; but then he puld so strongly that he had like to have pnd the Conquerour and all backe againe. *Cerberus* his hellish brood cannot indure heavenly light; they stumble at that light it is offensive: though the sweetest and gratefulest thing in the world, to the eyes that be sound and whole, yet to the eyes that be not sound, light is troublesome; or if a man have a minde to sleepe on securely in courses of darknesse and sin, light is offensive, and that's the Reason of this malignitie. The world hath thought (though experience hath confuted it) that the Torrid Zone is uninhabitable, it is so hot that there is no inhabitation there. Men thinke a burning light is too hot, it is not habitable, not able to be dwelt in and endured, the burning is so offensive: and therefore as they that dwell under the line (they say) curse the rising of the Sunne, they are glad when it sets and riddes them of their burning, and when it rises fall a cursing, fretting, and chafing; men are angry at the light: when it beginnes to scorch and burne, to come neere and close to sinne, when it meetes with their corruptions; the true Reason why there is such a repugnancie is we see it in the light, and wee feele it in the heate. And would you see their foule de-

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2. *Cecitas &  
Deformitas  
quarta.*

formity, what they doe that oppose the Light, what a soule sinne it is: It is as if they should goe about to deprive us of the light of the Sunne, that we may live in perpetuall darkenesse, and what would we thinke of such persones: None but such as are kinne to darkenesse can count the light grievous, be weary of light, and complaine of too much light: not to endure burning and shining lights, it is an Argument they bee very neere a kinne to darkenesse that hate it so: the light must needs be gracious and acceptable to the children of the light onely: they were wont to Father it on the Christians, that in their meetings they meete by night, as they were faine to doe in persecution, and so used Candles: at last towards the close of all, they put out the Candles and fell to promiscuous mixtures, and commixtures: No it concernes them that be Children of darkenesse to put out the light, then *Crescite & multiplicamini*, then they breed and multiply in the darke, but the Children of God multiply and grow in the light, and increase and flourish there.

*Commisericordia.*

Secondly, this may serve for gratulation, (for the other branch of it for commiseration to stirre up a tender compassion towards those many people in the world, under *Heathenisme* or Superstition and Popery, or *Mahometanisme*, or against our selves that have

not

# The Burning Light.

23

not these burning and shining lights I shall passe by) and for reproofe and reprehension, I will not take so much upon mee to meddle with reproofing of such as are not lights. I know the snuffers of the Temple should be of pure gold. I am not of mettle good enough to take on me to doe that. But I hope you will all joyne with me in gratulation, to blesse and magnifie God that he hath raised up, and kindled and set up amongst us, so many bright and so many shining lights, though not in every point of heaven (as it is not in the cleereft night when the most starres appeare, every point hath not a starre in it) but in every quarter there bee starres. Though every Candlestick, every place hath not such a burning and shining light, yet so many burning and shining lights are in every quarter of the Kingdome as the world affords not the like.

In the last place this may serve for exhortation (I know not how I may inroach upon the occasion, and therefore I doe but touch things briefly)

First to the people, are Ministers *burning and shining lights*, then honour the Ministers, give them double honour; it is worth the while to afford maintenance to them: he that makes use of the light to worke by it, it is hard if he cannot get so much by his worke, as will pay for his light.

And

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Gratulation.

2. Exhortatio.

55  
1. Populum tales honorant

2. Alant

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2. Audiamus.

And especially honour them in walking according to the light, and according to their direction, and in yeelding and submitting to them when they come in Gods name, and convey Gods light to convince us. When Gods heate warmes us let us not resist and oppose but submit: as a Father speakes of fire and light, the light is most sweete and gracious, but the burning most terrible; so if we misuse the Gospell, and misuse the light, onely to play with the light and please our selves with light, and will not be set on fire, will not be enflamed, it will scorch in the end, it will bring burning, Iudgements, and calamities, to contemne and trample upon Gods Word and Ministers.

2. Al Magi-  
stratum tales.1. Teneantur  
Intueantur.

In the second place Magistrates and those in Authority, are Ministers *burning and shining Lights*; then those that are such it becomes Magistrates very well to advance, to protect; to set a burning and shining light upon a Golden Candlesticke, and to make a Castle, a Castle at least of horne-worke, to defend and protect them, that these lights may be according to that in the story; the lampe that never went out: that they may not easily be puffed or blowne out, by those that doe maligne and oppose them; and those that have power in this kinde of Iurisdiction, influence and over-sight, should remember they may be snuffers to make the light burne  
more

more cleere; they must not be extinguishers to extinguish and to quench the light, they themselves should be lights, lampes; take heede, take order that such persons be not dampes to put out the light. The Flye whether busily or enviously, clings about the light, but singes his owne wings with it, and they that thinke to extinguish the light will but burne their owne wings.

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And to adde one word to the particular occasion, that which *Parisiensis* sayd sometimes concerning excommunicating of men for trifles, it is (saith he) as if a man should see a flye or flea on a mans forehead, and for that should presently take a bettle and knock him in the head to kill the flye: It must not be for toyes and trifles; and so likewise not for every small failing and exorbitancie or defect in the light, presently to extinguish and put out the light, but rather to recover and to helpe it.

And for such as are not such, not burning and shining lights. The Canon law, as it is reported out of that and it is very pertinent to make this order and constitution (according to the Popish fashion) if the Host be consumed (say they) in a nights visitation, the Priest shall be bound to put out the Candle, lest the people should worship an empty Pix so if there be any that have consumed integritie, and holioesse of life, if the host

2. Non tales  
amoveant;

d

be



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be gone, it is fit that the Candle should be put out, that men doe not worship an empty Caske, which hath no worth answerable.

3. *Ad Clerum.*1. *Officia.*1. *Splendor vite.*2. *Fulgor Doctrinae.*3. *Candor Animarum.*

In the last place (I see I must of necessity be forced to contract things, but I had rather breake off abruptly, than inroach too much on the time, and other occasions) the last concerns the Ministers and the Clergie. I should have prescribed something both concerning their duty; a little to have prest home the things that are contained in the application of their duty: For holinesse of life for diligence of Doctrine: to be painefull and industrious in Preaching, joynd with a holy life, for otherwise, as it is said of a ghost, a leane meager ghost, with a Torch in the hand, it makes it looke more gastly; so to have a Minister that hath light in his Doctrine, and yet an ugly and filthy life, there is not a more gast and ugly sight in the world: and for another thing too: to have commended that Candidnesse, and that ingenuity of brethrentowards their brethre, which wee see our Saviour affords to *John*, that not to backbite, or derraft, or draw downe the price and excellencie of our fellow Ministers, suppose they doe as they may out-strip us, but candidly an ingenuously to give them their due; *He is a burning and a shining light*, and to agree unanimously, and lovingly, and Christi-



Christianly; there is nothing of more consequence, nor more use than for Ministers to cohere, and so to strengthen and fortifie themselves. The scales of the Leviathan (as *Luther* makes the comparifon) sticke close together, wicked men in their projects and their designs, sticke close like the scales of the Leviathan, representing the Devill as most interpreters expresse it. And the stones of the Temple (they say) were so close, so fimented together, as if there were but one stone, there was no piecing appear'd or was soene by any, though they looked narrowly. The stones of the Temple, they that would helpe to build up Gods Temple, should stand close together, and remove bones of contentions, and difference, and rivalry, and emulation. It was a Noble speech of but a Heathen man: a *Lacedemonian*, when he happened not to be chosen (where the Citie expected it should be so) into the number of the 30. to be one of the principall officers of the Citie, when all the rest of his friends were discontent and angrie to see that hee the most noble and worthy of all the rest (as they thought) was past over, he himselfe tooke it well; I am glad sayes hee that the Citie hath so many men of more worth than my selfe. It should be the honour and ingenuity of every one to rejoyce that there bee those that doe excell them, not to desire the

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4. *Arder Zeli.*2. *Incentivum*  
1. *Tempus eri-*  
*git. Peccantes*  
*Gigantes.*2. *Aflu.*  
1. *Oportunus.*

priority, or precedencie themselves, but to be content to put it where God hath given it.

And in the last place principally for zeale, to have prest that, all light, and all diligence, and all holinesse, and all unanimity, except there be some edge of zeale put upon it, is nothing worth: and I thought to adde some directions: and in the last place some Incentives that might stirre and kindle all to the exercise of this heavenly grace; the time requires it, sinne is Gyant-like, Popery growes bold, witnesse the late fire (I thought to have added something more concerning it.) If they be bold to claime kinne of us, and to beare the world in hand, that our owne Articles maintaine a secret correspondence with Popery, it is time for our zeale to breake out to quit the Church, this Noble and honourable Church, from such a dishonourable imputation: The Act it selfe of zeale is very opportune and seasonable: *Nunc si unquam, nisi nunc quando?* as the saying is: if not now when shall we shew our selves zealous; when Popery growes so bold and so high, shall we expect greater matters, and is it not time to make an opposition against them, and now if ever.

They that write the story of the Travailes of the Apostles report that *Simon Zelotes*, preached here in *England*; if ever there needed

ded some *Zelotes* to come againe it is now, such as *Epiphanius* speaks of *Eliah*, that hee sucked fire out of his Mothers brest, that have beene moulded to a holy heate and fire: nothing else can defend and preserve the chastitie and integritie of the Church. A cold modesty betrayes a woman invites, and provokes an impudent soliciter, a coy magnanimous countenance must vindicate her assaulted Chastity. An angry countenance drives away flecters, and fawners, and flatterers, it hinders so much as the attempt, whereas coldnesse gives way, and hope and possibilitie.

Againe, as the time requires it, and the act very seasonable, I will adde this too; Our timely and seasonable zeale may be more effectuell than perhappes wee may imagine. The least beame of light is able to breake through the thickest darkenesse, to shine in the darkest place. The least sparke of fire is enough (if well husbanded and improved) to kindle the whole world. And as at the day of Conflagration, that purgatory fire that shall purge and refine all the elements, is conceived it shall be out of a contri-  
bution and commixion of starres. That of all the burning and shining lights, there shall be made that great heate that shall consume all the burning and shining lights of Satrans Kingdome, if they would contribute and  
d 3 make

2. Fruita  
of us.

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3. *Manus.*1. *Necessarium in nos incumbit.*1. *Cura.*2. *Culpa:*

make a shot together of their zeale, to make an opposition of sinne and superstition.

And in the last place, our duty and office doth require it, it is as proper for to have zeale in the Ministry, as to have fire in the Altar. We are the keepers (as it were) of the fire, to see that the fire goes not out; as those of *Athens* in the Games in which they runne with Lampes in their hands, One ranne as farre as hee could and there delivered it to another, to carry farther, and to a third, and so the succession was continued. We have received the Lampe of Gods Word and truth from our Predecessors, who have delivered it us: let us runne on cheerefully and courageously, to deliver it to our successors, and so to all posterity. Though fire in the house may be dangerous, there's no man but desires to have fire on the hearth that's usefull: though among inferiour and ignorant people, heate with light may be dangerous, yet among the Clergie, among the Judicious and able Clergie, if their light were quickned to heate, there would be no danger but excellent use of it.

And the world expects so much of us, and will be ready to lay all the blame on us; that which *Luther* sayd sometimes *Nunquam periclitatur Religio nisi inter Reverendissimos*: The vulgar are ready enough to take this up as a Maxime, as an Oracle. It is observed

when

when Christ was Crucified, *Pilate* the civill Magistrate absolved him, *Caiphas* the high Priest condemned him, *Judas* his Disciple he betrayed him to the People: the Laity are willing to wash their hands as *Pilate* did, and thinke they have done all wel enough, if they can lay the blame at the doore of the Clergy: all the blame will lye on the unfaithfull Ministers that should be burning and shining lights if singrow to a height, if superstition increase all will lye there, it concernes therefore and God expects it, as having laid the charge upon us, I will ad this one thing by way of conclusion, I have not yet spoken one strong line, (as they say) affectedly, but give me leave to conclude with one strong line drawne out of the Proverbe of the *Germans*, the pavement of hell (say they) is made of the bare sculs of the Priests, or shaved Priests, & the glorious Crests of great gallants. The meaning is, the greater and more eminent any one is in the Church, and doth not employ his Eminency for the maintenance of Gods truth, they shal lye lowest in hell, they will have the deepest condemnation: and now the choyse is betwixt these two, we must either burne in zeale or hazard it to burne in hell: and therefore to conclude all, I know not whether is more admirable, the resolute message that *Mordecai* sent to *Hester*, (Let not the Queene thinke that she shall escape in the Kings house, more than the rest

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rest of the Iewes, for if thou hold thy peace now, deliverance shall come from another place, but thou and thy house shall perish) or the Noble resolution of Hester upon this message, (*If I perish, I perish*, I will goe to the King though contrary to the Law, I will intercede and interpose the utmost grace that I have with the King, casting away all care, and committing unto God in a holy, pious, and zealous way) *I know not whether is more admirable: but I will winde up all; let us all learne to be burning and shining lights*, so to consume and chase away the darknesse of Ignorance, the dregs of sin, and all the stubble of Superstition; and though the people should be inconstant and perfidious, though our fellow brethren should be malignant and censorious, though our fathers should not be so benigne nor propitious: yet who is such a Coward that dares not venture all upon the expectation of a Christian and gracious absolution from our Saviour; though all faile, mis-judge, mis-report, and mis-thinke, we shall be sure to have a free, a candid testimony from our Saviour at the great Day: *He was a burning and a shining Light.*

FJNJS.